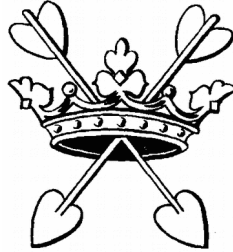


The Parish of St. Edmund, King and Martyr

(Kitchener, Waterloo, Cambridge, and Guelph)



The Anglican Catholic Church of Canada

UPDATE

September 13, 2002 - St. Cyprian

October Schedule

October 1	Tuesday	-	St. Remigius / Open Day at Resurrection College
October 6	Sunday	-	Nineteenth Sunday after Trinity
October 13	Sunday	-	Harvest Thanksgiving / Twentieth Sunday after Trinity
October 18	Friday	-	St. Luke the Evangelist
October 20	Sunday	-	Twenty-first Sunday after Trinity
October 27	Sunday	-	Twenty-second Sunday after Trinity
October 28	Monday	-	St. Simon and St. Jude, Apostles

Service Times and Location

(1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.

(2) On Sundays, **Matins** is said at **10:00 a.m.** (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated at **10:30 a.m.**

(3) On weekdays - **Holy Days** and **Days of Obligation** (Diocesan Ordo) - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m., 10:30 a.m.** on Saturdays - when the Chapel is available - please phone to confirm.

Notes and Comments

1) Remember these two dates: Canon Middleton will be conducting a Clergy Day on **Monday, September 30**, and an Open Day on **Tuesday, October 1**, at Resurrection College in Waterloo.

If you haven't received a brochure about this event, please contact us.

2) This is the first issue from our new **Linux** machine - in **StarOffice** - using the "Bookman" font! Thanks to Bridget and Jason.

3) The "**Psychiatrists Letter . . .**" starting on Page 8 addresses the "enormous amount of misinformation" about homosexuality (SSA) being spread by those wishing the "social acceptance of [it]".

The Bishop's Bit

Mosima Elizabeth

(A sermon preached in St Mary's, Esigodini, Zimbabwe, at the baptism of an infant girl, and preached a week later in All Saints, Pietersburg, South Africa, at the baptism of a young girl. Passports were a hot topic of conversation in Mugabe's Zimbabwe.)

"How d'you do?"

"How d'you do?"

"I'm sorry, I didn't catch your name?"

"Oh how pretty. Who gave it to you?"

"My godmothers and godfathers at baptism."

"Baptism, what's that?"

"In baptism I was made a part of Christ, a child of God, and I was given citizenship in heaven. I now carry a passport from heaven".

Now that is how Mosima is one day to understand her baptism. That is not how the world understands baptism. To the world baptism is a bizarre naming ceremony for the newborn. To the world the only concerns of baptism are, will the baby howl? what'll the party be like afterwards? This Christian understanding

of baptism is derived from the Bible, eg in *Romans 6*. This Christian understanding is set out in two other places, the *Catechism* of the Prayer Book p 544, and the baptismal service of the Prayer Book p 521. I have in fact just been quoting - rather loosely - from the *Catechism*.

Long ago, perhaps three thousand years before Christ, God took for Himself a people (*Genesis 12*). He said in effect, "We shall love each other, you and I. You will love Me by loving your neighbour. I shall love you by creating you, preserving you. The males among you will bear my brand mark in their flesh; males will be branded by circumcision" (*Genesis 17*). This agreement or contract between God and His people He called a *covenant*. (January 1 is the day the church sets aside for thought about this covenant and its outward symbol of circumcision. BCP p 115)

But things didn't go too well between God and His people. They didn't keep their side of the arrangement. So God chose for Himself a second set of people. If the first lot were called Jews, the second lot were to be called Christians. The arrangement was the same. It had the same two parts. I shall be your God. You will be my people. Only this time the outward sign was to be baptism.

And this time the relationship between God and His people was to be even closer. God had a Son from throughout all eternity. In baptism people were to be so joined to God's Son that they would be parts of Christ's own body. Christians were to be in Christ. Christ was to be in Christians.

So welcome, Mosima Elizabeth, to the second people of God. And welcome to Jesus Christ the Son of God,

To Whom with His Father in the unity of Their Spirit be thanks for evermore.

+Robert Mercer, CR

By the **Bishop Ordinary - The Anglican Catholic Church of Canada**

Interesting stuff

A crocodile cannot stick its tongue out.

A snail can sleep for three years.

Babies are born without kneecaps. They don't appear until the child reaches 2 to 6 years of age.

Cats have over one hundred vocal sounds, dogs only about 10.

February 1865 is the only month in recorded history not to have a full moon.

If the population of China walked past you in single file, the line would never end because of the rate of reproduction.

In the last 4,000 years, no new animals have been domesticated.

Leonardo DiVinci invented scissors.

Our eyes are always the same size from birth, but our nose and ears never stop growing.

Shakespeare invented the words 'assassination' and 'bump'.

'Stewardesses' is the longest word typed with only the left hand, 'lollipop' with your right.

The cruise liner, QE2, moves only six inches for each gallon of diesel that it burns.

The name of all the continents end with the same letter that they start with.

'Typewriter' is the longest word that can be made using the letters on one row of the keyboard.

Women blink nearly twice as much as men.

If you are an average American, in your whole life you will spend an average of 6 months waiting at red lights.

In most advertisements, including

newspapers, the time displayed on a watch face is 10:10.

It's impossible to lick your elbow.

The winter of 1932 was so cold that Niagara Falls froze completely solid.

Your stomach has to produce a new layer of mucus every two weeks; otherwise it will digest itself.

There's no Betty Rubble in Flintstones' Chewables.

Thanks to **Holly Schneider**

Valuing Human Life and Liberty

The Judeo-Christian tradition underlying Western and American civilization distinguishes itself by the incalculable value it places on human life. That is why President Bush is wise in drawing a line in the sand over the life issue.

Two major events in the news this week will showcase the acrimonious debate between pro-lifers and those who would devalue life. The Bush Administration has indicated that it will withhold \$34 million in funding for the United Nations' Population Fund because it believes the Fund helps to perpetuate a "one-child" policy in China involving compulsory abortions and sterilizations.

Women's groups have cried foul over Bush's funding decision, claiming that it is "an excuse for the administration to do what it's wanted to do all along - which is to defund family planning."

Can we all agree that "family planning" is a euphemism for "abortion"? Regardless, Planned Parenthood is being disingenuous. The administration will still spend the \$34 million but shift it to other international aid efforts on behalf of population programs that aren't abortion-favoring.

"We'll keep the funding at the same level, but we're just not going to fund people

who are involved in abortions," said an official administration official [!].

But that won't satisfy Planned Parenthood President Gloria Feldt and her colleagues, according to the Washington Post, due to their concern that support of these other agencies could "subsidize limited family-planning approaches . . . that emphasize sexual abstinence before marriage."

May I ask what could possibly be objectionable about programs that emphasize premarital abstinence, unless it is that they detract from the militant pro-abortion agenda?

Also this week, the Senate Judiciary Committee will hold confirmation hearings over Texas Supreme Court Justice Priscilla Owen, who President Bush recently nominated for the United States Court of Appeals for the Fifth Circuit. The pro-abortion lobby, as usual, is pulling out all the stops in opposing Justice Owen, in the name of protecting the integrity of the judiciary.

Astonishingly, pro-abortion special interest groups, whose legal cause has depended on one of the most flagrant examples of judicial activism in this nation's history (Roe vs. Wade), are shamelessly opposing Owen's confirmation on the basis that she is a judicial activist.

These pro-abortion groups have got to be guffawing behind closed doors as they publicly pretend to abhor judicial activism, which they have vigorously defended over the years on philosophical, as well as legal grounds.

The truth is that Owen is anything but a judicial activist. Her judicial legacy is one of scrupulous adherence to the principle of judicial restraint. C. Boyden Gray, who served as Counsel to President George H. W. Bush, systematically refutes the false charge of Owen's judicial activism in a recently published paper on the subject, in which he refers to Owen as "a restrained, principled jurist."

Reasonable people (at least on one side of the argument) could argue all day over the merits of the U.N. funding and the Owen nomination, but that's beside the larger point, which is that those on the other side of the argument know they are fighting a culture war. *Their aim, mostly accomplished, is to supplant our system of moral absolutes with moral relativism.* [Italics, mine. Ed.]

The defining issue in this war is the value we assign to human life. If relativists prevail across the board in their contention that human life is no more sacred than all other forms of life, then the primary pillar of Western Civilization will have fallen. And that's not just some sentimental lament from a conservative columnist.

With the disintegration of this pillar will follow, in time, the implosion of our freedom. Why? Because in the absence of allegiance to the Biblical principle that human beings are created in God's image and entitled to dignity above other beings and forms of life, there will no longer remain any institutional obstacle to the oppression of human beings by other, more powerful ones. If humans are deemed just evolved versions of random collections of molecules, we will have removed the transcendent basis upon which our liberties depend.

That is why President Bush is to be applauded and encouraged for not avoiding these controversial issues. By drawing the line he has signalled that he is aware that the culture war is raging, that the value of human life is its pivotal battle and that nothing less than our liberty is at stake. And if the rest of us care about our liberty, we can't afford to sit this one out.

By **David Limbaugh** - author of *Absolute Power: The Legacy of Corruption in the Clinton-Reno Justice Department*

From here and there

a) Speech is conveniently located between thought and action, where it often substitutes for both. **John Andrew Holmes**

b) A committee is a cul-de-sac down which ideas are lured and then quietly strangled. **Barnett Cocks**

c) **Fact or fiction?** Milk products don't contain drug residues.

Fact: One of the most regulated foods, Canadian milk products contain no antibiotic or other drug residues. Medications such as antibiotics are used to treat cows only when they are sick. Milk from a cow being treated is discarded until tests prove the medication is out of the cow's system.

d) A clear conscience is usually the sign of a bad memory.

e) A couple of **heteronyms**:

i) In 1963 I worked at the Army Depot in Fort Worth, Texas. Our typewriters had instructions for changing the ribbon printed on the inside of the cover. I noticed the girl next to me, ribbon in hand, staring at her open typewriter cover. When I asked what was the matter, perplexed she said, "What does the direction of the wind have to do with the ribbon?" **Jo Purifoy**

ii) I've seen signs posted hereabouts (San Francisco) and elsewhere that tell us not to ". . . throw trash or refuse". Although I'm guessing this is merely a redundant message, the authoritarian subtext troubles me. **Donald Cooper**

f) No one means all he says, and yet very few say all they mean, for words are slippery and thought is viscous. **Henry Brooks Adams**

g) Take a music bath once or twice a week for a few seasons, and you will find that it is to the soul what the water bath is to the body. **Oliver Wendell Holmes**

Almsgiving

Private Almsgiving

In addition to the duty of maintaining the church, there is also the duty of private almsgiving. This is not a matter of justice as maintaining the church is; this is a matter of charity. It derives from the duty of imitating the divine compassion. It is to give to the needy and to those who can make no return, and who have no claim upon us apart from our common humanity and common sinfulness before God. It is to obey the commandment to love our neighbour, and 'freely ye have received, freely give'. It is, moreover, a direct service to God: it is for His sake that we give, to promote His glory, to forward the fulfilment of His will, to assist His creatures who are the objects of His compassion. Here there is no computing of the exact amount we should give. Nothing is too little, and nothing is too much. For this is of love, and love is beyond and above the law.

From a pamphlet by the **Bishop Suffragan - The Right Reverend Peter D. Wilkinson - The Anglican Catholic Church of Canada** - the fifth of six parts.

A Dissertation on Sticks

Recently I was compelled to resort to walking with a stick. At the Medical Supply Store, disdaining the rack of light, aluminum ones with an adjustable shaft, I found the display of wooden ones. There were:

"Hickory wood and cherry wood,
And those of another kind.
Dogs' heads and horses' heads,
And helpers for the blind."

I chose an attractively grained, cherry wood with a fine supporting handle. I started thinking about sticks and their many, varying uses. I suppose Prehistoric Man was the first user, perhaps as a weapon to shoo off unwanted predators; as a club to bring down prey for food; as a

stick to drive animals (or humans!); or if injured, to use as a makeshift crutch, or for an unexpected fracture using two straight branches bound with vines to create splints.

Today you will find walking sticks with different names according to the country. In Scotland you might hear it referred to as a 'Kebbie', or in Australia it could be a 'Waddy'. A 'Jambee' was an 18th Century light cane. A shooting stick might have a handle that folded down to create a small seat, or it could have a hollow shaft which carried a wee dram of liquor for sustenance. A thin rapier blade was sometimes hidden within the shaft, making it a fine weapon of protection.

Ceremonial sticks include the Crozier, the pastoral staff of a Bishop, hooked like a shepherd's crook. The Queen's Sceptre, part of her regalia, her emblems of Royalty could also be included. I suppose the figurehead leading a military or marching band could be included. We all wait breathlessly as he tosses that long, ornate stick into the air, watch it 'loop the loop', and wonder, "Will he catch it?" or "Will it knock his furry bearskin head-dress askew?"

Sticks are used in many different types of work. Think of the shepherd with his crook striding across the hillsides. Different types of work have different names for the stick they use. A gunner firing a cannon in the defeat of the Spanish Armada would use a 'linstock'. Chocolate mixers call their stick a 'molinet', while a mortar-mixer uses a 'rab'. Loggers refer to a 'dutchman' to hold a log load into place, and those workers regulating a sluiceway do so with a 'Catpiece'. And of course, the conductor of an orchestra or choir flourishes a 'baton'.

Sticks are also used in sport although they may be fashioned into different shapes according to the game. In days of old when knights were bold, participants jostled with long poles while riding horseback. As Canadians we are all familiar with the shape of the Hockey

stick. The one used in Lacrosse, a long-handled type of racquet is just called the Crosse. Polo players use a mallet also with a long handle, necessitated by the riding of a horse as did the knights of Medieval times. Early fishermen used a branch for a rod (as do some schoolboys today!), but now sophisticated rods are used for different varieties of fish. Even in Cricket the wickets are short wooden sticks.

Music could be a career, or just for fun. Think of all the musical instruments that need some kind of stick. Different types of drumsticks are needed for different kinds of drums. Small, hammer-like sticks are used on the keys of a xylophone, while a specialized type produces the resonant boom on a gong. Even the bow of a violin and other members of the String Section of the orchestra is a rod with varying thicknesses of horsehair stretched to it.

If you watched the movie "Braveheart", the story of the Scottish hero, William Wallace, you would have seen the rag-tag Scottish army wielding long poles as weapons. Sticks have also been used to mete out punishment. In my schooldays it was not uncommon to use a cane. As a nine-year old scholar I can remember being caned for a very trivial misdemeanour. In some Asian countries public flogging is still carried out for what we might consider minor offences.

Long sticks, short sticks, thick sticks, thin sticks. This dissertation has only touched on a few examples in stipulated categories. Many more could be added, many with interesting stories to tell. Yep, even a stick can be thought-provoking!

By **Helen E. Glover**

Gay Rights, Serial Monogamy and so on

Is there a connection between the Church adopting the western divorce culture of serial monogamy and the Church

adopting the basics of the LesbiGay agenda?

Anglicans (apparently modern Evangelical and Charismatic) have been deeply shocked by the recent events in the Diocese of New Westminster (Vancouver) in British Columbia in Canada. Michael Ingham, the Bishop (who, significantly, was the person chosen by the House of Bishops to commend the new Canadian [less than orthodox] Prayer Book of 1985 - NEW RITES FOR A NEW AGE) has stated his intention to proceed with blessings of innovations in sexual relations since his diocese, by a majority vote, adopted the basics of the modern LesbiGay agenda of rights for homosexually-active persons.

Let me state immediately that what the Bishop intends to do, as well as the majority vote of his diocese, are acts of rebellion against the God of righteousness and He will deal with those who disobey his holy law. [Italics, mine. Ed.]

But let me go on to state that this decision has not come out of the blue. It is not only imitative of what has been happening in the Episcopal Church of the USA for a decade or more; it is also the continuing expression of a Church that has lost a deep sense of being both in Christ unto salvation and under His Law unto obedience.

Since the middle of the twentieth century we have seen in North America within the two Provinces of the Anglican Communion a sustained and continuing move away from received traditional and orthodox worship, doctrine, morality, discipline and order. Some of this movement for change, but only a small part, was justified (e.g., the better insights of the liturgical movement and of moral theology).

But we need to recognize that this movement into innovation has been fired by the agenda of modern western society (feminism, human and civil rights, pragmatism, utilitarianism, etc.) and much of it arises from the perennial desire

of religious man to have an imperfect and easy way to worship and serve God in the world and in the church. Thus original sin as a powerful force cannot be ruled out of this situation in the continuing reduction of the high calling and standards of the Gospel of the Father and the Son.

Signs of this movement away from orthodoxy include changes in Christian worship where there has been a tendency to lose the classic doctrine of the Holy Trinity and the Person and Work of Christ Jesus and to put in its place simplified and unsatisfactory doctrines. Also there has been more than a tendency to minimise the nature and effects of human sin. The new Prayer Books of 1979 and 1985 and more clearly the new Rites of the last decade well illustrate these doctrinal changes which have had an impact on the character and content of worship and of the meaning of the Christian life.

Further, significant changes in the expression of divine Order, both in the order of creation and the order of grace, have been made to accommodate to the human rights agenda. The ordination of women has proceeded apace and become not merely an option but a necessary doctrine to be believed by all office-holders! The acceptance of the rights of the divorced to be remarried in church has proceeded rapidly since the 1950s.

So today when people who have a "sexual orientation" that is towards the same sex, and who find a person to be a partner, then in the name of human rights and of the human need for love and companionship they ask for and are granted the same privileges as those who are divorced. If you relax the rules for the divorced and introduce blessings of serial monogamy why not also do the same for serial partnerships in same-sex arrangements. If God through his ministers blesses one innovation why not bless the other also - let us be fair, let us recognize people's rights!

Arguments from biology that serial monogamy is better than serial sodomy have merit but they do not really have a

place in this argument!

For people in New Westminster or elsewhere to claim that they have been orthodox up to the present, and that only now is their orthodoxy being threatened, is I think to deceive themselves and their supporters. Why did they not declare themselves in impaired communion years ago over the issues I raised above? Apparently because many of them, as many "orthodox" in the Anglican Church of Canada and the ECUSA, have already embraced in whole or part as acceptable (a) the divorce culture and serial monogamy, (b) the ordination of women and the mandating of this innovation as a church teaching, and (c) the new Prayer Book and further Rites wherein are less than acceptable - even erroneous doctrines.

I wholly support them in their opposition to the policy of their radical bishop but they (and the rest of us) I believe need to surround this opposition with prayer and fasting, with ashes of repentance and of penitence. The General Confession from their old Prayer Book (1662 revised in 1960 or 1928 USA) would make an excellent form of approach to God the Father at this time. Instead of expressing horror at what is seen as about to happen (blessings of same-sex partnerships etc) we all need to express horror at our own sins and failures and negligences. LORD HAVE MERCY UPON US.

By **The Reverend Dr. Peter Toon**

Worth thinking about

1) August 18, 2002 - Addressing more than 2 million faithful gathered for Poland's largest open-air Mass ever, Pope John Paul II warned on Sunday of dangers posed when man "puts himself in God's place."

The Pope's message in his sermon was a somber warning about a future where a lack of respect for life was leading the world to destruction.

Modern man often "lives as if God does

not exist," the Pope warned, "and even puts himself in God's place," referring to genetic engineering and euthanasia.

"He claims for himself the Creator's right to interfere in the mystery of human life. He wishes to determine human life through genetic manipulation and establish the limit of death," John Paul said. **Associated Press**

2) Christ is the pattern to which you must conform. If you were to be left to yourself to comply with this requirement, you might well despair. A moment's comparison of your pettiness with his nobility, of your self-centredness with his entire self-sacrifice, will show how wide and deep is the gulf which is to be bridged. Happily it is the very core of Christianity that you are not left to conform yourself to Christ by your own power. The gulf is bridged from his side. What is asked of you is, in the first place, an act of self-surrender. **Dom Augustine Morris** in *Learning to Know God*

3) When the principles that run against your deepest convictions begin to win the day, then the battle is your calling, and peace has become sin. You must at the price of dearest peace lay your convictions bare before friend and enemy with all the fire of your faith. **Abraham Kuyper**, 1837-1920

4) The desire to control death is inconsistent with a Christian worldview. Death is under God's control. **Jerome Wernow**

Psychiatrists Letter to the US Conference of [Roman] Catholic Bishops - I

Your Excellencies:

As a Catholic psychiatrist and psychologist who have treated a significant number of priests from various dioceses and religious communities over the past 25 years for same-sex attraction (SSA or homosexuality) and for pedophilia and ephebophilia (homosexual behavior

with adolescents), we believe that our particular expertise and those of our colleagues in the Catholic Medical Association may be of help to the American bishops as they seek to create effective long-term strategies to prevent the recurrence of the problems in which the Catholic Church in the United States now finds itself enmeshed.

Many have pointed out that solving the problem of sexual abuse by clergy will necessarily involve addressing the problem of SSA among priests. Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, admitted at a press conference in Rome on April 23 the existence of an ongoing struggle to ensure that the Catholic priesthood is not dominated by homosexual men.

As the revelations of abuse have become public it has become increasingly clear that almost all the victims are adolescent males, not prepubescent boys. The problem of priests with same-sex attractions (SSA) molesting adolescents or children must be addressed if future scandals are to be avoided.

In treating priests who have engaged in pedophilia and ephebophilia we have observed that these men almost without exception suffered from a denial of sin in their lives. They were unwilling to admit and address the profound emotional pain they experienced in childhood of loneliness, often in the father relationship, peer rejection, lack of male confidence, poor body image, sadness, and anger.

This anger, which originated most often from disappointments and hurts with their peers and/or fathers, was often directed toward the Church, the Holy Father, and the religious authorities. Rejecting the Church's teachings on sexual morality, these men for the most part adopted the utilitarian sexual ethic which the Holy Father so brilliantly critiqued in his book, "Love and Responsibility."

They came to see their own pleasure as the highest end and used others - including adolescents and children - as

sexual objects. They consistently refused to examine their consciences, to accept the Church's teachings on moral issues as a guide for their personal actions, or regularly avail themselves of the sacrament of reconciliation. These priests either refused to seek spiritual direction or chose a spiritual director or confessor who openly rebelled against Church teachings on sexuality. Tragically, these mistakes allowed these men to justify their behaviors.

The bishops, individually and collectively, should develop screening protocols which will identify men who may pose a risk to others and who cannot live the chaste celibacy required of a priest. This is essential to protect the Church and her children from further pain, sorrow and future scandals. While no screening system is absolutely foolproof, sufficient research is available to develop efficient tools for this task.

One of the major problems we have discovered in discussing this issue with the clergy and the laity is the enormous amount of misinformation about the nature, origins, and treatment of homosexuality/SSA. This is not accidental. For over 20 years, activists, intent on changing the laws on sexual orientation, have put forward a massive public relations campaign specifically designed to spread misinformation that will change the social acceptance of homosexuality.

For example, many people sincerely believe that scientific research has produced conclusive evidence that homosexuality is a genetically inherited condition, determined before birth, and cannot be changed. In fact, no such evidence exists. Several studies have been promoted in the media as providing the "proof," but when one reads these studies, one discovers the authors do not even claim to have presented such proof.

There is no verifiable evidence that same-sex attraction is genetically determined. If same-sex attraction were genetically determined, identical twins would always

have the same sexual attraction pattern. Numerous studies of twins have shown that this is not the case. And there are numerous studies documenting change of sexual attraction pattern (see "Homosexuality and Hope" available at <<http://www.cathmed.org/>>).

One of the reasons why people have been so willing to accept the idea that same-sex attraction is genetically determined is their own experience with men who are extremely effeminate and have been so since early childhood. This condition of extreme effeminacy is called Gender Identity Disorder (GID).

The differences between boys with GID and other boys are so profound, that those observing them conclude that the boys with GID must have been born that way. Those who treat GID have found that effective family therapy in which the father bonds more closely with the son and affirms his son's masculinity can in a relatively short time result in the elimination of these symptoms and the emergence of normal boyish behavior.

Tragically, because this information is not widely known most boys with GID do not receive treatment and approximately 75% of them will go on to develop SSA in adolescence. Unfortunately, if these boys come from Catholic families, those around them may point them toward the priesthood. Because they aren't attracted to girls, people wrongly assume that the celibate life will be easy for them.

For the **Catholic Medical Association** by: Richard P. Fitzgibbons, M.D., Peter Rudegeair, M.A., Eugene F. Diamond, M.D.

Thanks to **Jack Keene** - this is the first of two parts.

Confused

Left is left and right is right!
For everyone you say?
Yet some have disabilities;
I'm one who's built that way.

Throughout my life I've tried so hard
To separate left from right.
As yet I've not succeeded,
So forgive my oversight.
My article on 'Kenilworth'
Puts Mary on left side,
But Dora says it should be right;
Our lefts and rights collide.
To clarify this picture -
I knelt, she was on my right;
But that's the left of the grotto
As she faces the glade for this rite.
So left is right and right is left,
It depends just where you may be.
Go see for yourselves, decide for
yourselves,
Find peace and tranquility.

By **Helen E. Glover**

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Enclosures:

The Diocesan Circular
IAF Newsletter
The Annunciator
The Epistle
The Traditional Anglican